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LEADERS AND FATHERS: CHURCH GOVERNMENT IN EARLIEST
CHRISTIANITY¹

R. Alastair Campbell

According to the Book of Common Prayer, 'It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's church: Bishops, Priests and Deacons.' This leads George Caird to comment drily, 'That kind of diligence is fortunately less common today than it used to be.' (Caird, 1980: 81). For despite the greater caution with which today we generally claim the support of the New Testament for our own brand of Church Order, it is still too often true that, 'This is the book in which every one searches for his own opinions, and every one with equal success finds his own opinions.' (Caird, 1994: 7). The present writer is a Baptist minister, and though this article gives no direct support to Baptist tradition, either by intention or outcome, it is hardly possible that my presuppositions will not have influenced the argument, and the reader should be aware what these are likely to be.

In this article I shall use the words 'overseer', 'assistant' and 'senior' to translate the New Testament ἐπίσκοπος, διάκονος, and πρεσβύτερος to try to avoid reading into the New Testament the connotations that the words 'bishop', 'deacon', 'elder' or 'presbyter' have acquired for different Christian traditions over the centuries. 'Bishop' inevitably suggests to us an ecclesiastical dignitary exercising translocal oversight, which was not the case in New Testament times. 'Deacons' mean different things to different people: apprentice priests in one tradition, 'men in grey suits' in another! 'Elder' is an ambiguous term even within Presbyterianism, while a distinction between 'elder' and 'presbyter' cannot be traced further back than the middle of the second century and will add nothing to our understanding of the New Testament.

By contrast, the words I have chosen to use serve to bring out the essential connotation of each word. 'Overseer' reminds us that the early Christians used a functional word to describe their congregational leaders, and one without overt religious associations. 'Assistant' is not a perfect rendering of διάκονος, but it serves to bring out the basic idea that a

¹ This article presents in condensed form the argument of my book, *The Elders: Seniority in Earliest Christianity*, Edinburgh: T & T Clark, 1994.

διάκονος was the agent, representative or assistant of somebody else (Collins, 1990: 146). 'Seniors', while being a literal translation of πρεσβύτερος, is obviously too reminiscent of the world of School. Yet this may not be altogether a bad thing, since most readers would need to go back to their school-days to find a world where rank and honour went with age, as was the natural assumption of the ancient world. With these preliminaries we may begin the task of clarifying the meaning of the words 'overseer', 'assistant' and 'senior' in the New Testament and the changing realities to which these words referred.

Overseers and Assistants

By the time of the Apostle Paul's death in the early 60s two words were well on the way to establishing themselves as the terms that denoted the leaders of the local churches, at least in the area of the Pauline mission. One was 'overseer', the other was 'assistant'. The terms first appear together in Philippians (Phil 1:1), which is probably one of the latest letters Paul wrote. They next appear together in a letter that was probably written shortly after Paul's death with the aim of securing the Apostle's legacy within his churches (1 Tim 3:1-13). This passage has to do with the qualifications for church office, and with the overseer and the assistants the list of offices is apparently complete. There is no mention of the seniors in this connection. Moving beyond the New Testament we find the same pairing in 1 Clement 42:4 and in the Didache 15:1. Not until the letters of Ignatius do we find the seniors mentioned together with the overseers and assistants in a way suggestive of three ranked offices. Accordingly, we shall leave consideration of the term 'senior' until later, simply noting that during the second half of the first century the ministry of the local church could apparently be denoted by the words 'overseer' and 'assistant' alone. Whether this is because the overseers and seniors were identical, or because seniors belonged to 'a fundamentally different way of thinking about the church, which can only with difficulty be combined with the Pauline picture of the congregation' (Campenhausen, 1969: 76), or whether, as I think the explanation lies rather in the dynamics of the term 'the seniors' itself, remains to be seen.

Who then were the overseers and assistants and what was their role? From the list of qualifications given in 1 Timothy it seems that the overseer himself was a person of some seniority, the head of his own household, with personal qualities appropriate to that role. He must be able to teach, which suggests a person of some education, and to offer hospitality, which suggests a person of some means. It is extremely probable that the term 'overseer' refers to those who opened their homes

to host the meetings of the church, whose extended families formed the nucleus of the various congregations (Giles, 1989: 36-7). Paul refers on a number of occasions to people with a church in their house (1 Cor 16:19, Rom 16:15, Phlm 2, Col 4:15), and on one occasion to Gaius as 'my host and the host of the whole congregation' (Rom 16:23).² Despite all the studies devoted to the household matrix of the earliest churches accounts of the origins of the Christian ministry often proceed without giving any attention to the social setting in which the ministry developed. When Paul addresses the overseers at Philippi, the likeliest reason for the plural there is that the Philippian church now consists of a number of households and so has a number of overseers. The fact that the overseer in the Pastorals appears in the singular on both occasions when he is mentioned may provide evidence that the letters envisage the coming together of a number of households under one overseer, the state of affairs clearly presupposed by Ignatius.

The work of the assistants is nowhere described. Although in later times the term denotes either those who served the Elements at the Eucharist or those responsible for the poor and needy, it is not a safe assumption that this was their role from the start. Paul uses the term of himself and his team of preachers (Ellis, 1970: 441-5), and from the fact that assistants are required to have 'a firm hold on the mystery of the faith' (1 Tim 3:9, and cf. Titus 1:9), it is possible that they too were involved in the work of teaching and preaching. The term does not of itself imply waiting at table, but only that the person so described is subordinate to and assists someone else, in this case the householders who bear the title 'overseer' (Collins, 1990:194). This is borne out by the little that is said of assistants in Ignatius. They are 'ministers of food and drink', certainly, but not only that (Trall 2:3), being also sent on special missions as representatives of the church (Smyrn 10:1). It is likely that they were younger men (and perhaps women, 1 Tim 3:11). In today's terms we should probably think more of curates than deacons, but also of all sorts of administrative roles and sector ministries.

The terms 'overseer' and 'assistant' appear together, as we have seen, towards the end of Paul's life and in the decades immediately following, but this does not mean that there was no regular organisation in the Pauline churches before that date. What is probably the earliest Pauline letter we have calls on the Thessalonians 'to acknowledge those who are working so hard among you, and are your leaders and counsellors

² Unless otherwise stated biblical quotations are taken from the *Revised English Bible*, Oxford and Cambridge, 1989.

Campbell, *Leaders and Fathers* IBS 17 January 1995 in the Lord's fellowship' (1 Thess 5:12). The word rendered 'working', κοπιῶντας, is Paul's regular word for his own pastoral labours. Counselling (or 'admonishing' RSV) was not reserved to the few (cf. 5:14), but linked to ποιοῦσθαι it clearly points to a leadership group in the Thessalonian church. Among them we would expect to find the Jason who provided the infant church with the room to meet and the benefit of his patronage (Acts 17:1-9). Similarly, we find Paul urging the Corinthians to 'accept the leadership of' Stephanas and his household' (1Cor 16:15 ff.). They are founder members of the church; like Gaius, and Crispus (Acts 18:7-8) they are householders; and 'they have devoted themselves to the service of God's people'. Whether men like this are to be numbered among the prophets and teachers, or the helpers and leaders whom Paul mentions (1 Cor 12:28), is a moot point, but clearly the church is not without leadership which will develop naturally over the next generation into the ministry of overseers and their assistants (MacDonald, 1988: 51-60). What we should notice, however, is that this leadership emerges naturally, derived from the household setting in which the churches were born. It is not 'Pauline' in the sense of being 'planned and given by Paul himself' (Holmberg, 1980: 199), but rather seems to have been endorsed by Paul when necessary, and for the most part silently taken for granted.

If the ministry of overseers and their assistants was not, as is often suggested, distinctively Pauline, but emerged naturally from the household setting of the churches, it is worth asking if we can trace its origins any further back than Paul, perhaps even to the beginnings of the Church in Jerusalem itself. Even to suggest such an enquiry may seem impossibly speculative, but it is worth remembering that the household church was not unique to the Pauline mission, nor is there any reason to think that Paul was its inventor. Acts portrays the infant church meeting in the upper room of a large house (Acts 1:13). The first Christians broke bread 'in their homes' (2:46, 5:42). Saul went from house to house in his persecution of the church, no doubt because that was where he would find Christians holding meetings (8:3). When Peter escapes from prison he finds a church at prayer in the house of Mary (12:17). This evidence is all the more impressive for being quite incidental to the story. When Luke tells us that the Christians worshipped in the Temple, this may be partly shaped by his theological purpose, but the references to the household setting appear to serve no such interest. Now if Luke is even half right about the numbers of Christians in the early days, there must have been a growing number of such household churches, and if the earliest Christians

met in homes, then they also had leaders at the household level, leaders provided by the household structure itself.

We do not know what these leaders were called, but it is striking that in the contemporary Essene communities we find a leader with the title of 'overseer', or in Hebrew, מְבַקֵּשׁ, a word that is exactly equivalent to the Greek ἐπίσκοπος. The attempt to trace the Christian overseer back to the מְבַקֵּשׁ of the Damascus Document has often been made (Jeremias, 1969: 259), but has not met with general acceptance (Fitzmyer, 1971: 293). What in my view has been overlooked is the household setting which is common to both communities. For the Damascus Document speaks of 'camps', groups of Essenes living away from Qumran in the cities of Palestine, very similar we may think to the earliest Christian churches, small sectarian groups living in the midst of an unsympathetic society, using wilderness terminology to define themselves as the true Israel. It is entirely plausible that the Essene groups met in houses as did the Christian groups, and that the Christian householders acted as overseers and did the things the Essene מְבַקֵּשׁ did, instructing and pastoring the church and enrolling the catechumens (CD 13:9-10). The role of the מְבַקֵּשׁ as set out in the Damascus Document has many points in common with the role of a Christian overseer, and clear echoes of it appear in 1 Peter and in Hippolytus (1 Pet 5:1-5, Hipp AT 3). We have then a correspondence between the Essene מְבַקֵּשׁ and the Christian overseer that is linguistic, social and functional. They did the same things, they met in similar circumstances, and they were known by linguistically equivalent terms. All of this suggests that the possibility of a connection of some sort between the overseer and the מְבַקֵּשׁ may have been too quickly dismissed, and that there is at least nothing incongruous about supposing that the role and title that we find in the Pauline churches in the second half of the century may have originated in the Palestinian church at a much earlier date.

The bridge between the Jerusalem church and Paul is provided by the church at Antioch. This church was in close relationship with the mother church at Jerusalem, as is proved not only by Acts 15 but by Gal 2, and was also the church of which Paul was successively a leader and a missionary before assuming a more independent role following his clash with Peter (Taylor, 1992). One would expect the Antioch leadership structure to be similar to Jerusalem on the one hand and to provide a model for the Pauline mission on the other. The leaders of the church are listed in Acts 13:1, the indications are that they are people of substance, and it is very likely that they are the overseers of the various house-churches. The fact that they are called by Luke 'prophets and teachers'

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need be no bar to this conclusion since this is simply to describe them in terms of their gift rather than their office and function. Luke is concerned to show that the Gentile mission originates in the prompting of the Spirit and so speaks of the leaders in terms of their inspiration. Had Paul been writing to the church at Antioch he could presumably have referred to them in the same way as he speaks of the Thessalonian leaders, and at a later date as overseers and assistants.

All of this suggests that 'from Jerusalem as far round as Illyricum' (Rom 15:19) as the Apostle, and others, preached the gospel, the churches grew and developed along similar lines. Starting often with a single believing householder, the church in each city soon spread of necessity to other households, whose heads were the natural leaders of the church. At first they were simply 'the leaders' (προϊστάμενοι), but in time it became normal to speak of 'overseers and assistants'. Following the removal by prison and death of the Apostle's guidance, the increasing numbers and the tendency to deviation and division led to the emergence of a single overseer over the church in a city. There are signs that this is already happening in the Pastorals, which may indeed have been written to commend and legitimate the new overseer, whose supremacy Ignatius was later to support so strongly. This development will not have happened uniformly or without tension, as we shall see, but it was probably general by the end of the century.

We have traced the earliest stages in the development of the Christian ministry from its beginnings in Jerusalem to the first appearance of a threefold order of overseers, seniors and assistants in Ignatius. From this we can see that what is new in Ignatius is not the overseer, not even the single overseer. What is new is that now for the first time the seniors appear as a distinct office within the congregation. To understand the significance of this we need to turn our attention to the meaning and role of the seniors in the churches and their social world.

The Seniors

Ancient society, Graeco-Roman no less than Jewish, was generally patriarchal and aristocratic, patriarchal in that authority within the family usually lay with the senior male, and aristocratic in that power and influence within the village or the city usually lay with the heads of wealthy and traditionally 'noble' families. Among the Greeks, Athenian democracy was only a partial and short-lived exception to this rule, while in Israel the rise and fall of the monarchy did not seriously affect the influence of the aristocratic families which long survived it. Jews and Greeks alike accorded respect to the old, especially the senior members of

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senior houses, and deferred to their opinion in council or assembly, where they were referred to either as οἱ πρεσβύτεροι or οἱ γέροντες.

From the writings of Plutarch, contemporary with the rise of the Christian church, it is plain that 'the seniors' (οἱ πρεσβύτεροι) refers not to office-holders of any kind but to older people whom the younger should respect. In an essay entitled 'Whether Old Men should Engage in Public Affairs' (Moralia 783-97) Plutarch is found urging older people not to absent themselves from the assembly where they have a significant part to play. It is plain that 'the seniors' are not the holders of any office of that name, since then it would make no sense to ask whether they should engage in politics. Rather they enjoy πρεσβεῖον, which is not an office but the honour due them in virtue of their senior status. Any citizen of Ephesus hearing the early Christians talking about their seniors would not be likely to think that the word referred to an office of that name, but simply that the Christians were normal in linking leadership and seniority.

Turning to the Old Testament we find frequent references to 'the seniors' both in the life of Israel and of her neighbours. In a society consisting of tribes, which consisted of clans themselves made up of extended families (or 'fathers' houses') each of these units and sub-units looked to the senior male among them for leadership. The head of a house made decisions within his own household and also represented the family in the counsels of the community. Such seniors are referred to on occasion as 'the heads of the fathers' houses' (Ex 6:25, Num 31:26), and they acted collectively to provide for the internal order of the community and to represent it to those outside (Reviv, 1989).

The Old Testament has a rich vocabulary of words referring to leaders, which cannot easily be distinguished from one another. 'The seniors' is found in parallel with many of these, but we should note that while the seniors are the heads of the houses, an individual head is never referred to as a senior. Indeed we may say that the word 'senior' never appears in the singular with reference to an individual leader. 'The seniors' is a collective term, a way of referring collectively to those who may individually be known by other titles, and it tends to be rather vague. It often occurs in lists of titles of honour which together convey an impression that everybody of importance was present without assigning a precise role to each title or group (e.g. Deut 29:10, 31:28). Finally we may note that it was not a matter of appointment. The seniors owed their position in the community to their positions in its constituent families. This was partly a matter of heredity, and partly a matter of gradually acquiring respect. This receives confirmation from the modern study of

Bedouin and similar groups. 'It seems that when a man reaches the point where people often ask his counsel and he has the moral authority such as elders have, he is admitted by common, often tacit, consent into their "college" (Ploeg, 1961: 190).

The seniors of Ancient Israel thus constituted a form of leadership at all levels of Israelite society that was collective, representative, with an authority derived from their seniority relative to those they represented, and varying according to the size and wealth of the social group whose representatives they were. They were not so much the holders of an office of leadership as a body of people from whom leaders were likely to spring or be chosen, and with whose opinions any such leader must undoubtedly reckon. Seen from below the seniors collectively represented the leadership which the people must follow; seen from above, from the king's throne for example, the seniors embodied nothing less than 'all the men of Israel', whose heads they were and whose views they articulated. When we turn to Jewish society at or around the time of the New Testament, we shall find that nothing much has changed.

Our best witnesses for the institutions of Jewish national life in the Second Temple period are 1 Maccabees, Josephus and, of course, the New Testament. What is striking about the evidence they provide is their lack of precision in the use of titles of office and the tendency to mention two or more titles together in a way that does not permit us to determine what difference (if any) is implied. For example 1 Maccabees speaks of, 'A big meeting of priests and people, rulers of the nation and elders of the land' (14:28), leaving it quite unclear how many groups are in view. Josephus similarly uses a wide variety of titles to refer to members of the ruling class (e.g. BJ 2.293-405).

It is often supposed that in the literature of this period 'the seniors' refers to the lay members of a supreme court, the Sanhedrin. However, in the light of recent scholarly work the existence of such a body is extremely doubtful, and it seems more likely that, 'the Sanhedrin was not a regular political council at all, but only met at the request of the High Priest as his advisory body.' (Goodman, 1987: 114). In other words rulers summoned councils when it suited them, either to seek advice or conduct a trial, and those who were thus empanelled were people to whom the epithet 'seniors' naturally applied. On other occasions 'the seniors' is a vague way of referring to 'people who, because of birth, wealth, abilities or position acted on their own or collaboratively to get things done, with no reference to a formal body.' (Sanders, 1992: 485) Reading through Josephus' Jewish War one is impressed by two things, on the one

hand the wide variety of terms used to describe the people in charge, and on the other the comparative rarity of the actual term 'the seniors'. The story of Josephus' assumption of command in Galilee is particularly instructive. He tells us that on arrival he judged it politic to involve local people of influence (οἱ δυνάτοί) in his administration, both to conciliate the powerful and to gain the consent of the people as a whole. 'He therefore selected from the nation seventy persons of mature years and the greatest discretion and appointed them magistrates for the whole of Galilee.' (BJ 2.570). Josephus' purpose is to appoint magistrates (ἄρχοντες). His assumption is that they will need to be drawn from among the people of influence, and moreover that they will need to be mature (γῆραίοι) and wise. He does not use the term πρεσβύτεροι to describe them, though he could rightly do so. He does not, of course appoint them to be πρεσβύτεροι or δύνάτοι or γῆραίοι. They are that already, but he appoints them as ἄρχοντες, and this makes clear the distinction between 'seniors' and 'officials', between rank and office. The references to Jewish seniors in the pages of the New Testament should be seen in the same light. They rarely appear alone, but usually together with other people of power and influence, and the word is never used in the singular. Two conclusions follow: Jewish society at the time was aristocratic rather than democratic in character; and eldership was not an office, but a collective term for the people of influence in any given situation.

It is against this background that we should consider the vexed question of the seniors in the governing of the synagogue, and the possibility that they provided a model for a similar office in the church. It has been traditional to suppose that the seniors who appear in the New Testament churches were taken over from the synagogue (most recently, Burtchaell, 1992), even that they represent a legalistic approach to religion over against a Pauline church order based on grace (Campenhausen, 1969:58), though in recent years this has not gone unchallenged and some have asserted that on the contrary there is no evidence for an office of elder in the synagogue at all (Banks, 1980:149). The question is complicated by our lack of evidence for the running of the synagogues, whether in Palestine or the Diaspora, in the period before 70 AD, and by the difficulty of defining the synagogue in relation to the Jewish community in a given place. If we define a synagogue as a congregational meeting for prayer and study of the Torah, often but not always in a building dedicated for the purpose, then we need to remember that the congregation did not function independently of the local Jewish community as a whole. The synagogues had their officers, notably the

ἀρχισυνάγωγος and the ὑπηρετής, who attended to the day to day running, but they were not independent congregations in our sense of the term, but functioned under the authority of those who 'ran' the local community. These, as we have seen, were senior people influential by reason of birth, wealth or education, and 'the seniors' is one way of referring to them. Such were the elders of Capernaum who went to Jesus on behalf of the centurion (Luke 7:3), but they are not likely to have acted as the elders of the synagogue, but the elders of the town whose synagogue it was. If this is right, then the seniors ran the synagogues, but it was not as seniors of the synagogue that they did so. They ran the synagogue because they ran the community, and they did so not in virtue of an office they held but because of the honour they enjoyed as senior men from powerful local families.

Before asking what this background material has to tell us about the seniors of the New Testament churches, it will be instructive to ask what role seniors played at Qumran and its sister communities. We may note at once that the word is very rare in the Scrolls (1 QS 6:8, 1QM 13:1). It is also hard to be sure on occasion when the Scrolls are describing the actual constitution of the Community, and when they are speaking in idealised terms. The most characteristic institution at Qumran is the congregational assembly, the leading members of which were the priests. The community operates according to a strict hierarchy, but it is a hierarchy not of age but of purity. Over each community, as we have earlier noted, there appears to have been an overseer, most commonly called by the term מנכר. In the Community Rule (1QS) 'seniors' appear once, ranked next below priests, but since in a parallel passage the seniors are replaced by levites, it seems unlikely that there was ever an office of senior at Qumran. It is true that both Josephus and Philo refer to the community obeying its seniors, but since they are writing from the outside, they are probably doing no more than refer to the leaders of the community by what we have seen is an imprecise, collective term which their readers would readily understand.

Two reasons suggest themselves for the absence of seniors at Qumran. In the first place, we have seen that the seniors in Israel were the heads of the fathers' houses, and in the celibate community of Qumran there were no fathers' houses! There were, of course, senior members of the community who fulfilled the role of elders, but these were the priests, and for a community steeped in the Old Testament 'the elders' is not a natural way to describe priests. In the second place, as we seen, 'the seniors' is a collective term, referring quite generally to people of weight and honour in the community. Individual rulers or chiefs were not

known as 'the senior'. Among the Essenes, both at Qumran and in the 'camps' of the Damascus Rule, we find a single overseer, who presides over the congregation and exercises pastoral care. It would not be natural to refer to this individual as 'the senior'. We do not know how many Essene communities there were, but it would only be natural to refer to their overseers as 'the seniors' if in fact the overseers met together in some representative capacity, or if someone wished to refer collectively to such overseers as a body. There is no opportunity in the Scrolls for anyone to do this. 'The seniors' is thus not a natural word to find either in a monastic setting where the community is not based on family units, or to describe a single overseer acting within his own community. By contrast we should not be surprised to see the term emerging within the household-based Christian churches, nor that as a collective term it begins to appear when the households begin to multiply. But this is to anticipate!

If this is how the term 'the seniors' was used in the traditions and cultural context most nearly impinging on the earliest churches, how should we understand the references to seniors in the pages of the New Testament? We shall begin with the Acts of the Apostles where there are brief references to seniors in two contexts, the Jerusalem church and the churches of the Pauline mission.

The seniors appear without warning or explanation in Acts 11:30 when the church at Antioch collects money to relieve the poverty of the Jerusalem church and sends it 'to the elders' (REB) by Barnabas and Saul. Seniors next appear in the account of the Jerusalem council in Acts 15 where the phrase 'the apostles and elders' occurs several times. Finally, when Paul pays his last visit to Jerusalem he visits James, and 'all the elders were present' (Acts 21:18). Were these seniors appointed to replace the apostles when the latter left Jerusalem on missionary journeys, as has traditionally been supposed (Lightfoot, 1902:193)? Were they appointed to assist the apostles in the manner of the Seven (Acts 6:1-6), as others have thought (Lindsay, 1902:115, Farrer, 1946:133)? In view of the way that the term 'the seniors' functions in other Jewish literature it must be more probable that this is an inclusive term for whatever leaders the church had and not the title of separate office within it. That is surely the intended meaning of Acts 11:30. It is futile to ask where the apostles were on that occasion, since Luke is simply saying that the gifts were duly received by the leaders of the church (who might well, so far as current usage goes, have included the apostles). In chapter 15 two explanations are possible for the pairing of apostles and seniors. Either the 'and' is epexegetic and the same people are referred to by two titles to emphasise

the solemnity of the occasion (Campbell, 1993:526), or, as I now think more likely, 'the seniors' refers collectively to the overseers of the house-churches of Jerusalem whose presence we earlier were led to posit. In neither case will there have been a separate office or rank of elder in the church, since 'the seniors' is regularly used to embrace a number of leaders without specifying particular offices. The same applies to the last reference (21:17), though here it is reasonable to suppose that James has become the single overseer over the Jerusalem church and 'the seniors' describes the other overseers who are now subordinate to him.

The two references in Acts to seniors in the Pauline churches (14:23, 20:17) have occasioned a lot of discussion owing to the fact that Paul himself makes no reference to seniors in his letters. For this reason Luke is held to be guilty of anachronism and of attributing to Paul a Jewish pattern of leadership that was only later introduced to his churches. The question of Paul's silence will be addressed presently. For the moment it suffices to say that seniors is an imprecise and collective term for leaders that does not specify a particular office. It is the sort of term a writer would be very likely to use if he were summing up a development that took place in several different churches. Acts 14:23 refers to the arrangements Paul and Barnabas made at the conclusion of a missionary journey on which churches were founded at Iconium, Lystra and Derbe. In each of these churches there was perhaps no more than one person of substance willing to open his house to the church and to give the congregation leadership and patronage. Such overseers Paul commends to the blessing of God as he himself had been commended before he set out on mission, (χειροτονήσαντες is best explained by reference to Acts 13:3, 14:26, 20:32.) and Luke refers to them all by the inclusive term of seniors. In the same way Paul is said to summon the seniors of the church at Ephesus to meet him at Miletus (20:17), and then speaks of the Holy Spirit making them overseers (20:28), not because the titles are synonymous but because 'the seniors' refers collectively to men who were individually overseers of the churches that met in their homes. Each person is an overseer, and together they are the seniors.

It is well known that there is no reference to 'the seniors' in the Pauline letters before the Pastorals. According to the view popular with Protestant scholars for most of this century this is no accident, since the recognition of seniors was fundamentally at odds with Paul's charismatic understanding of the church. 'Paul develops the idea of the Spirit as the organizing principle of the congregation' (Campenhausen, 1969:58), with the result that, 'for an office of governor on the lines of the presbyterate or the later monarchical episcopate there was no room at Corinth either in

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principle or in practice' (ibid:65). Seniors represent for von Campenhausen, 'a fundamentally different way of thinking about the church, which can only with difficulty be combined with the Pauline picture of the congregation and certainly cannot be derived from it' (ibid:76). In similar vein E.Schweizer can say, 'For Paul an ordination, an explicit appointment on undertaking a form of service is impossible.' (Schweizer, 1961:101), while for E.Käsemann, 'All the baptized are office-holders' (Käsemann, 1964:80). James Dunn makes much of the fact that in Corinth Paul nowhere asks the local leaders to sort out the problem, and says, 'The implication is plain: if leadership was required in any situation Paul assumed that the charismatic Spirit would provide it with a word of wisdom or guidance through an individual.' (Dunn, 1990:113)

Popular as this view is, there are several problems with it. In the first place, it is utopian, confusing theological argument designed to change a situation with historical description of the situation itself. Paul's teaching on the body of Christ cannot simply be read off as the constitution of the Corinthian church. Secondly, this view is too dependent on a single Pauline letter, 1 Corinthians, a letter written to a church where things had manifestly gone wrong. Thirdly, it underplays the evidence we have already discussed which shows that regular leadership based on the household was developing in all the Pauline churches. The leaders in Thessalonica (1 Thess 5:12), and the overseers and assistants in Philippi (Phil 1:1), show that regular leadership is not incompatible with a charismatic theology used to evaluate it. Yet the fact remains that the term 'the seniors' is conspicuous by its absence, and the reason, I suggest, lies in the connotations of the term 'the seniors' itself.

Briefly put, my proposal is that it is the household structure of the earliest churches which is the factor that makes speaking of 'the seniors' inappropriate in the first generation, and inevitable in the second. So long as the local church was confined to one household, that household provided the leadership of the church, the householder typically presiding at his own table. As the number of believers meeting in the atrium grew, there may well have been need for others to assume responsibility for their care and teaching. The householder may for this reason have been distinguished from others by the general title of overseer, with other able people as assistants. No one would think of calling the head of the household 'the senior', for reasons that have more to do with linguistic usage than theology. Of course, the New Testament evidence suggests that already in Paul's lifetime there were several such house-churches in a place like Corinth, but their numbers were still small enough to allow

them to assemble for a common meeting in one house (1 Cor 11:18, Rom 16:23). However, as the numbers grew so that it was no longer possible for the whole church to assemble in one place, and with the removal of the apostle and the rising threat of factionalism, the need for a greater degree of local organization would become pressing. The leaders of house-churches would need to relate together in a representative capacity and at this point nothing could be more natural than to refer to their leaders collectively as 'the seniors'. Those who were individually overseers of their house-churches could appropriately be referred to as 'the seniors' when being described collectively and by a third party. This way of speaking belongs, I suggest, more naturally in the second generation than the first, which is why we do not find Paul using it in his letters.

I have already suggested that the Pastorals may have been written in support of the introduction of a single overseer in each city, which may explain why 'overseer' appears in the singular, while 'the assistants' do not. We must now consider what is meant in these letters by the term 'seniors', which appears three times with reference to church leaders (1 Tim 4:14, 5:17-25, Tit 1:5-9). Taking the Titus reference first, Titus has been left in Crete to 'deal with any outstanding matters' (1:5). This means that he is to appoint seniors in every city, apparently to be overseers (1:7). Yet the situation is puzzling. We have seen that 'overseers' referred originally to the household leaders, and such people would presumably have been necessary and available from the start. However young the church, the new converts in each city must have met somewhere, most probably in a household whose head provided not only space and hospitality but a measure of leadership as well. Moreover, as we have seen, the senior men of the congregation did not need appointing as such, since the title connotes honour rather than office (as Jerome, Letter 59, long ago made plain) (Harvey, 1974:330). That being so, the overseer mentioned here can hardly be simply a household leader, and the seniors can hardly be the holders of an office of that name, whether identical with overseer or separate from him. But if the Pastorals are concerned to legitimate the appointment of a single overseer over the various house-churches in each city, all is explained. Churches have been established in several Cretan cities, and in each of them there is now to be a single overseer, drawn from among those who as overseers of their own house-churches are the seniors of the church. 'Seniors' are thus to be appointed as overseers at city level (κατὰ πόλιν), since, 'When an elder is "appointed" there is nothing else he can be appointed to but the episcopate - "the appointed elder" is *ipso facto* a bishop' (Lowrie,

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1904:347). Such overseers do not of course cease to be seniors, since 'the seniors' as properly describes the city overseers collectively as it earlier described the household overseers.

The exegesis of 1 Tim 5:17 is complicated. When it says, 'Elders who give good service as leaders should be reckoned worthy of a double stipend, in particular those who work hard at preaching and teaching', we might at first suppose that there are as many as four groups in view: elders, elders who rule, elders who rule well, and elders who preach and teach. In fact, I believe that only one group is being referred to. The word rendered 'in particular' (μάλιστα) appears regularly in the Pastorals and every time with the sense of 'that is to say' or 'I mean' (Skeat, 1979:173, Hanson, 1982:92). Those who preach and teach and those who rule are the same people. Secondly, there is no distinction intended between those who rule and those who rule well. 'Well' (καλῶς) is an echo of the 'noble task' (καλὸν ἔργον) to which would-be overseers aspire (1 Tim 3:1) and belongs to the language of compliment (as 'Honourable Members' refers to all members). 'Honour' is doubly due to those who lead the church in this excellent way by preaching and teaching. One group is in view: who are they? They are, of course, the overseers, 'the seniors' functioning as always as a collective term for these people. In this instance they may be the household overseers, but, if we are right that the Pastorals envisage the appointment of city overseers, then the term may refer collectively to such people in a number of cities. This in turn would explain 'double honour'. The meaning is clearly financial (cf. 5:18): the overseers are to be paid something for their trouble. Now the household overseers were generally well-to-do householders who would not have needed to be paid by those to whom they gave patronage, but the new post of single overseer may well have been a full-time job which even a well-to-do person might hesitate to take on for nothing. The honour will not, of course, be double in the sense of double that paid to someone else, but double in the sense that while all leaders are worthy of honour, city overseers are doubly so, deserving not only honour but also an honorarium. I conclude that 'the seniors' in the Pastorals functions as it always does to refer to leaders collectively, and in this case the leaders are the overseers of the churches.

A glance at the letters of Clement and Ignatius will serve to confirm this understanding of the role of seniors in the churches. For Clement, as is well known, writes to urge upon the church at Corinth the reinstatement of some of its seniors who have recently been put out of office. As part of the argument he reminds them that overseers and assistants had been instituted in the churches by the apostles themselves

(1 Clem 42:4), who had further arranged that when such overseers died other 'respected men' (ἐλλόγιμοι ἄνδρες) were to take their place. It is these respected men who have been put out of office, and the office from which they have been ejected is that of overseer (44:4). Those whom Clement calls seniors have been deprived of the office of overseer. Following a suggestion of R.M. Grant, I believe that what lies behind this is that the church at Corinth now has a single overseer, who is insisting, in the manner of Ignatius, on centralising the meetings of the church around himself (Grant, 1964:164). The result of such a move is to diminish the role and status of the other overseers, who may no longer preside at the Eucharist in their own homes. No doubt they will sit in honoured places at the front of the meeting, but it will not be as overseers that they do so, but merely as seniors. Clement conveniently remembers that the apostles had foreseen that there would be disputes over who should properly be called 'overseer' (44:1), and now he calls for these senior men to be reinstated - as overseers of course. If this reconstruction of events is right, it confirms what we have so far said about overseers and seniors. So long as there are several overseers, the overseers and seniors are the same people, each senior being an overseer. But if one of their number takes the title of overseer to himself alone, then 'the seniors' will change its meaning. Instead of referring collectively to the overseers, it will now mean those ἐλλόγιμοι ἄνδρες who are precisely not, or no longer, overseers!

Such are the seniors as we meet them in the letters of Ignatius. Here there is no doubt of the pre-eminence of the single overseer, but Ignatius calls repeatedly for obedience not only to the overseer but also the seniors and the assistants. Yet although he mentions the seniors frequently, and pays them fulsome compliments, he actually gives them nothing to do! It is a reasonable conclusion that, while Ignatius' interest is all in promoting the office of the overseer, the seniors are too important to be ignored. They are after all well-to-do householders, senior men of the community, and accustomed until recently to being overseers themselves. Ignatius is writing about the same kind of situation as Clement, but from the opposite point of view. He is anxious to curb the independence of the erstwhile household overseers and persuade them to give up the leading of the Eucharist in their own homes in exchange for a seat on the platform, and the possibility of leading the Eucharist when appointed to do so by the overseer (Smyrn 8:1). No wonder he loses no opportunity to affirm the dignity of the seniors - to offset the fact that he is actually diminishing it!

In the century that followed the power and the sacerdotal role of the new overseers grew, but so did the number of the churches. It was impossible in practice for the overseer to preside at every Eucharist, and when he could not do so he delegated his authority to one of the seniors (Bradshaw, 1983:15). So it comes about that for the first time we find 'senior' in the singular as the title borne by an individual leader, for whom the Latin writer Tertullian has to use the loan word 'presbyterus' (de Bapt. 17). We may now properly speak of 'presbyters' with reference to ordained ministers, and thus for the first time of a threefold ministry of bishop, priest and deacon in the Church. The confirmation of this is provided by references (in Christian literature from the North African church of the fourth century) to *seniores laici* (Frend, 1961:281). Some of the seniors have joined the ranks of the clergy, and are therefore *presbyteri*; those who have not now find themselves dubbed 'laymen', although in the beginning 'the seniors' was simply a collective term for the leadership of the church, which was, of course, all lay!

Conclusions

For reasons of space these must be briefly stated in a list of numbered propositions for further debate.

1. The diversity of the NT church's ministry has been greatly exaggerated. Where earlier generations saw only one pattern (their own!), modern ecumenical dialogue sees endless variety. Both are wrong: there was no blueprint, but there was a constantly recurring pattern.

2. The fundamental ministerial function is that of oversight, whether of a household group, a congregation that consists of several house-churches, or of a grouping of churches in a wider area. The New Testament metaphor for such oversight is shepherd or pastor. The smallest group of Christians needs no less, and the widest area of responsibility demands no more.

3. The overseer will not lead or minister alone. He or she will need to share the responsibility with others, and others will have gifts and ministries that the church needs. The New Testament word for such people is *διάκονος*; we might prefer a Latin word and call them ministers.

4. The two-fold ministry of overseer and assistants/ ministers is the oldest pattern known to us, traceable under that name to the early 60s, and by implication well before that. The classic three-fold ministry cannot be traced back earlier than the second, or even third, century, but the form that development actually took was not simply the product of increasing size and more complex organisation, but was the expression of

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a sacerdotal understanding of ministry which many of us would want to reject.

5. All such people, overseers and assisting ministers, may also be described in terms of the charism they receive from God and bring to the church - apostle, prophet, evangelist or pastor/ teacher - but these are not to be thought of as separate offices, but a different way of referring to overseers and other ministers.

6. The New Testament also refers to them as elders or seniors. This collective term of honour reflects the culture of the time, and tells us what kind of people church leaders were, or were supposed to be. Even today it reminds us that the church is wise to entrust leadership to those to whom respect can be given, not only in the church but in the world around, but since the term is not in general use in our society, it must be doubtful whether it is any longer a useful term to refer to our leaders and ministers.

7. Since the Reformation it has been customary in many Protestant churches to elect a board of management in the local congregation. Presbyterians call them elders; Baptists call them deacons. In this practice we have mirrored our culture, as the New Testament churches mirrored theirs. Most voluntary organisations have such committees. Whether our churches are better served by such committees, rather than, say, by a broadly conceived team ministry of overseer and assisting ministers may be left for the reader to reflect upon in the light of experience.

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SCALE AND THE PAULINE EPISTLES

by *The Rev. Dr. GEORGE K. BARR*

All creative activity has its locus at an appropriate point within a wide scale spectrum. An engineer may design a minute silicon chip or an immense oil rig; an architect may design a doll's house, furniture for nursery school infants or a cathedral; Monet may draw a thumbnail sketch or paint vast canvasses of his lily pond. The difference is not only one of size, it is of scale. The "textures" of the works are different, that is, the size of the details. It is the size of detail which determines scale, not the overall size of the design. A block of flats is designed on a domestic scale, whether it is 50 feet long or a mile long. A cathedral bay remains on the same monumental scale when the rest of the cathedral has fallen down. A creative artist may carry out designs over a wide scale range in art, architecture, photography, engineering etc. Literature is no exception; it is an art form and the scale texture is reflected in sentence length. Scale, however, has gone unnoticed by stylometrists, linguists and literary scholars.

Human scale

Many dimensions are related to the human body - steps, handrail heights, door handle heights, ceiling heights in small houses. But cathedral ceiling heights of 100 feet and public building doors 20 feet high are not related to the human frame. Even in a 20 foot high door, however, the handle will be found at the three or four foot level. If it were halfway up as it is in a domestic door, no one would be able to reach it. There are therefore two categories of dimension of which one is related to the human frame: the other is monumental and is related to myth. Mythological understanding of human importance or of a higher level of being is reflected in monumentality. One building may contain elements of different scales. The gate house to a baronial mansion may have domestic windows and doors, but the battlements round the roof echo the details of the mansion house and reflect a mythological understanding of the importance of the owner.

Rudolph Otto's language describing the *mysterium tremendum* is often the language of scale. Words like "monstrous" and "grandeur" do not refer simply to size, but to the superhuman quality which in architecture is called monumentality. The numinous content in the writings of John Ruskin, St. Paul and James S. Stewart is often directly reflected in an increased average sentence length. The Pauline epistles contain mixtures of scale: a first theological half with a long average sentence length is often contrasted with an ethical second half which has a much smaller average sentence length. These parts are conceived at different scale levels.

Statistical stylometry

In statistical studies the element of scale has gone unrecognised. Where changes of scale occur, the statistician may report that the text is not homogeneous with regard to sentence length. That does not necessarily mean that more than one author is involved. Many texts have been found, in both English and Greek, in which dramatic changes of scale occur, mostly related to internal changes of genre or mood. These changes affect the average sentence length.

The statistician may say that the Pauline epistles cannot all have been written by one author because the average sentence length varies too greatly across the corpus. But if the first half of most epistles is compared with the second half, greater differences in average sentence length will be found than exist between epistles.

Block sampling of texts for statistical purposes may prove to be unreliable if blocks straddle the boundaries between sections written at different scale levels. This is almost unavoidable in the Pauline epistles.

The use of "modified full stop sentences" (MFSS) which divide the Greek texts at every full stop, colon and interrogation mark, does not respect the scale of the text. It results in loss of contrast and the destruction of scaling patterns inherent in the text. It creates a false system of stops which are given equal value, ignoring the essential nature of the colon which is a sign of continuity rather than of division. It may also give misleading data in measuring the occurrence of words as the first or second word in a sentence. There is, however, a substantial measure of agreement among editors

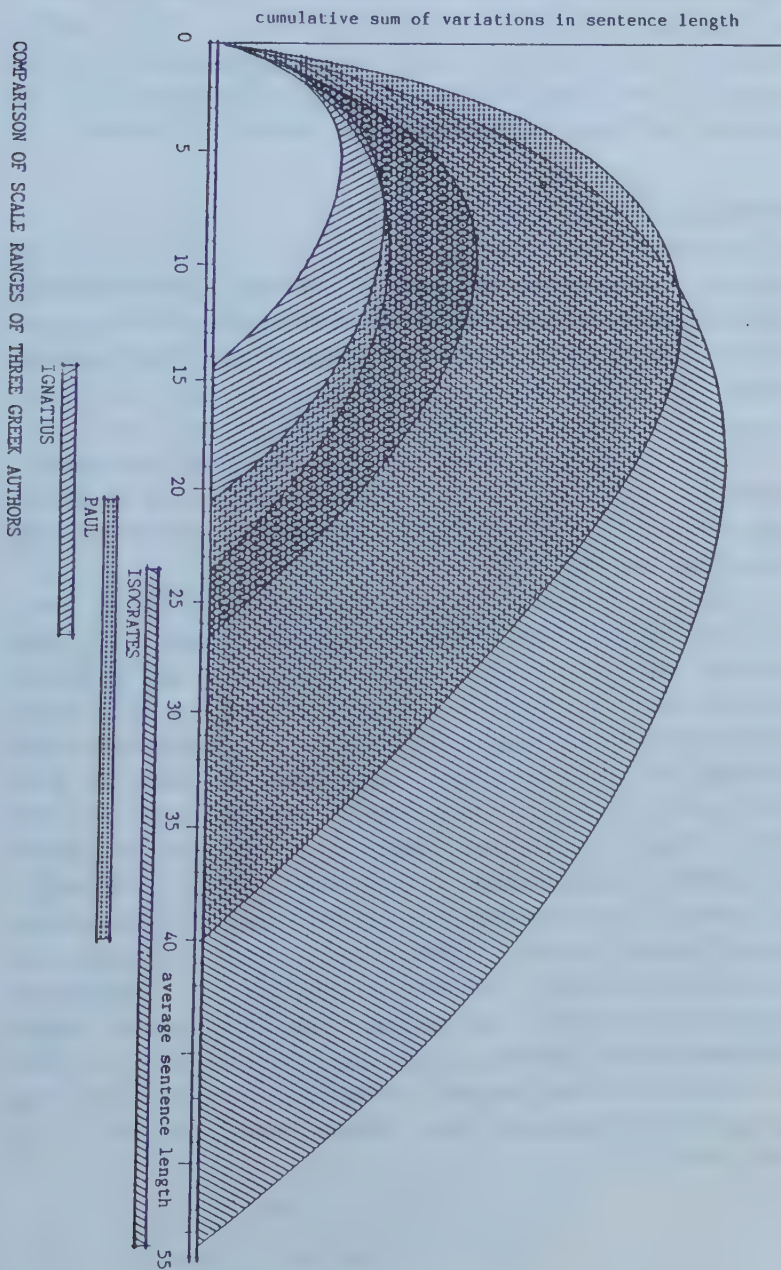
regarding the major stops in the Greek texts and these may be usefully employed for several purposes. The measurement of scale-changes in terms of distance from the beginning of the work eliminates the problem of punctuation.

Techniques

In my thesis, (*SCALE IN LITERATURE* - with reference to the New Testament and other texts in English and Greek. University of Edinburgh. 1994.), graphical techniques were developed to demonstrate scale in literature. Cumulative sum charts of sentence sequences have been used for many years to give a picture of the "shape" of a piece of writing. A picture of a whole corpus can be presented by superimposing the graphs of each work scaled to a common base. In doing this certain common characteristics may become evident.

Tables of sentences of different lengths have been used to demonstrate sentence distribution, but with such discrete material it is difficult to use tables to compare different works. This problem is overcome by sorting the sentences in order of length and preparing a cumulative sum graph of the series. This produces smooth distribution curves for each work which can be compared with other curves. If the ranges of such curves for several authors are superimposed on a standard base then areas of overlap and areas of discrimination are clearly seen. Taking it a step further, these distribution ranges may be superimposed on a base representing average sentence length. This reveals further areas of discrimination and overlap. The comparison between the sentence distribution ranges of Ignatius, Paul and Isocrates is shown on page 25. The range of the Pauline corpus is seen to be modest compared to that of Isocrates.

It is sometimes found that when the distribution graphs of two pieces by the same author are scaled to a common base the curves match exactly, even though there is considerable difference in the average sentence length. This means that the distribution of one is in proportion to the distribution of the other, but they are written at



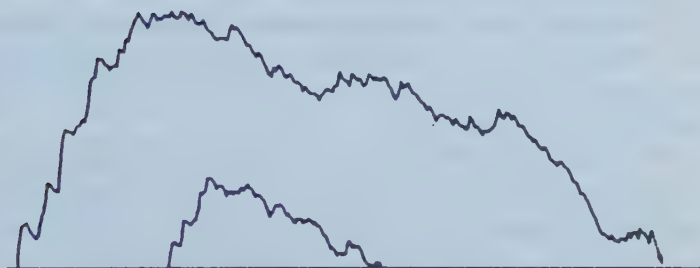
different scale levels. One distribution is a “scaled-up” version of the other with sentences proportionally longer. Where such a coincidence occurs, then the average sentence lengths give a precise measure of the scale difference. This observation probably constitutes the first proof of the existence of scale in literature.

Sentence sequence graphs

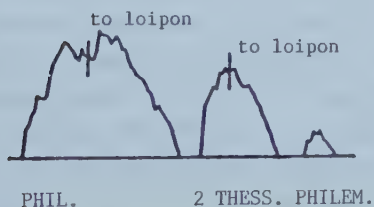
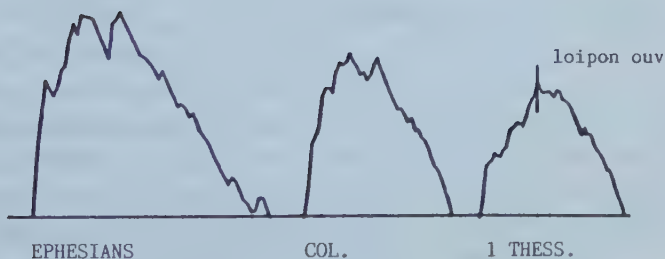
It is important to relate these graphs to the content of the text. James Stewart in his sermons had the habit of outlining a human situation, using fairly short sentences. Then he would consider that situation in the light of the holiness of God in passages with great numinous content. These “numinous” passages have very long, monumental sentences which appear as great slashes in the graphs.

In other authors, changes of genre, say, from description to conversation, result in changes of scale from section to section. These are clearly seen in the graphs where the trace rises in the large scale sections and falls in the small scale sections.

In my own essays, I noticed the repetition of certain forms, and on referring to the content, found that each example of the form represented material which had been thought through and written out in one operation. For example, a graph of a thesis on the Church in the Highlands showed a double motif. The first represented material concerning the pre-Reformation Church and the other the post-Reformation Church. The thesis really consisted of two separate essays. These characteristic graphical motifs I called PRIME PATTERNS; they reflect material thought through and written out in one operation. Such patterns occur in the works of other authors. Three of the seven letters of Ignatius sustain consistent patterns over the whole length of the work, even though they differ in scale and average sentence length. This proved to be the key to the Pauline epistles where prime patterns are found in all thirteen epistles. These prime patterns are not, however, immediately evident as they are disguised by differences in scale, length, and complexity in the scaling pattern.



ROMANS 1-15 AND GALATIANS



PAULINE EPISTLES

COMPARISON OF SENTENCE SEQUENCE GRAPHS

“Skewed symmetry” in the Pauline epistles

Two sets of Pauline sentence sequence patterns are shown on page 27. Galatians looks like a scale model of Romans. The graphs of Eph., Phil., Col., 1 and 2 Thess. and Philem. are similar in general shape to each other, but differ from those of Ro./Gal. How can these differences be reconciled?

The Eph. to Philem. group all show a V-notch at the top, and this suggests that each graph consists of two sections, one large scale and the other small scale. A cumulative sum graph of a simple work consisting of a few long sentences followed by a few short sentences takes the form of a triangle. If two such works of different scales are combined, the resulting graph will be M-shaped with a V-notch at the top. Considering this to be the possible construction of the Paulines, it was thought that a marker might be found in the area of the notch to indicate a change of scale - a change of subject or something like that. In Phil. the term τὸ λοιπὸν (finally) lies in the notch, clearly marking a change in subject. In 1 Thess. λοιπὸν οὖν (finally) is found in the notch. In 2 Thess. τὸ λοιπὸν is found in the notch. In Eph. there is the dramatic climax to the theological section - “One Lord, one Faith, one Baptism” - followed immediately by the change to the ethical - “Each has received a special gift”. In Col. there is the theological climax - “Your real life is in Christ and you will share his glory” - followed immediately by the change to the ethical - “You must put to death your earthly desires”.

Clearly the basic pattern of the Paulines consists of a large scale section (the A section) followed by a small scale section (the B section). The junction of these I called the “hinge point”. The batch of longer sentences immediately following the hinge I called the “thrust” into the B section. There is a remarkable symmetry to be observed. If the number of sentences on each side of the thrust is counted, the results using UBS3 are as follows:

1 Thess. -	26 before/26 after
2 Thess. -	13 before/13 after
Phil.	31 before/28 after
Col.	20 before/21 after
Phil. (Souter)	28 before/30 after

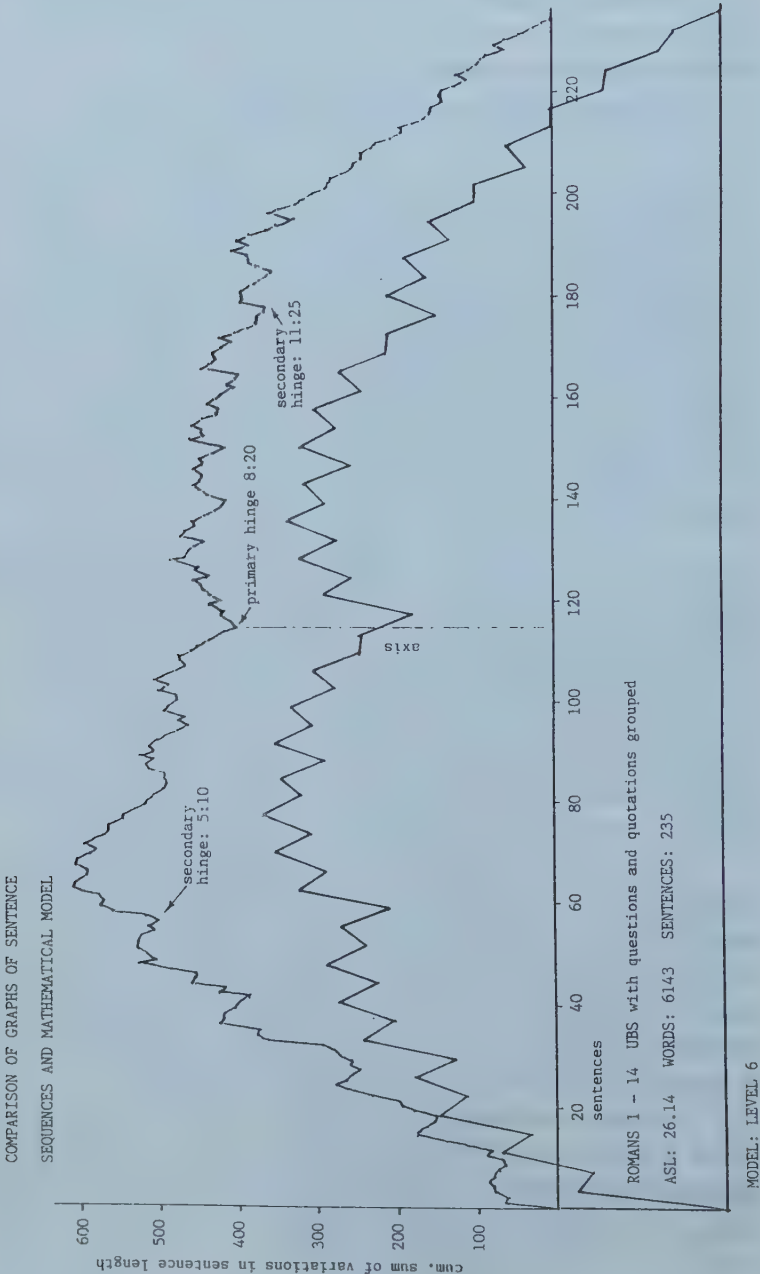
It is a symmetry of sentences, but there is a scale difference. The sentences in the A section are long sentences; in the B section they are shorter. It is a "skewed symmetry". Can this feature link the Ro./Gal. group and the Eph./Philem. group?

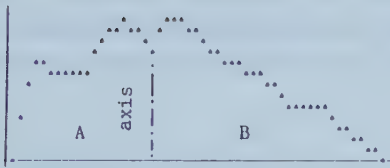
A mathematical model for the Paulines

The structure of the Paulines can be mimicked mathematically. In the Ephesians group there are two main contrasts. The first is the cycle of long and short sentences which gives the initial stepped formation in the graph. The second is the main contrast between the scale of the A section and the scale of the B section. After some experiments, two numbers were selected to represent the sentence cycle - 12/4. For the ratio between the two sections, 1.5:1 was chosen. The choice of numbers and ratio, however, is not critical. It affects the rendering of fine detail, and in the case of Romans (page 30) the numbers 12/3 and a ratio of 1.33:1 were used to enhance the detail, mimicking the opening cyclic series more closely.

A cumulative sum graph of 12/4 gives a simple triangle (Level 1). Increasing each by the ratio 1.5:1 gives 18/6 and these are added to the 12/4. A cumulative sum graph of the series 18/6-12/4 gives the simple notched figure (Level 2). Increasing all these terms by a further 1.5:1 and adding the result to the series gives 27/9-18/6-12/4. This provides Level 3 which gives a very fair representation of the features of the graph of Eph. (page 31). Note that the features of the B section correspond to Level 2, and the features of the B2 section correspond to Level 1 of the Model.

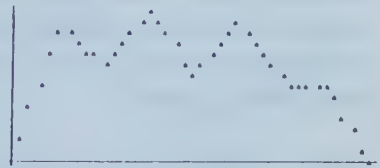
Up to this point one can imagine the mental process of writing with a rhythm of long and short sentences, and one may imagine that rhythm gradually reducing in scope as the letter goes on - that is, the scale of the rhythm growing smaller. It is difficult to imagine a more complex system. However, when the model, based on the two characteristics observed in Eph. is developed to Level 6, it is found that that level provides a schematic for Romans 1-14 (page 30). It is not an accurate fit, but it is the features rather than the fit which is important. The graph of Romans has the central hinge, the symmetry of sentences, the many steps at the beginning. The model solves the problem of the stepped beginning. The steps are not just





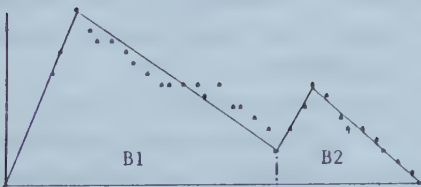
EPHESIANS 1:1 - 6:4

UBS TEXT ADJUSTED



MODEL: LEVEL THREE

ADDITIONAL POINTS INTERPOLATED



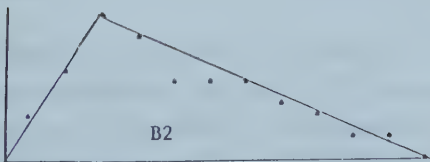
EPHESIANS 4:11 - 6:4

(SECTION B)



MODEL: LEVEL TWO

ADDITIONAL POINTS INTERPOLATED



EPHESIANS 5:18 - 6:4

(SECTION B2)



MODEL: LEVEL ONE

ADDITIONAL POINTS INTERPOLATED

an opening feature; they are an essential part of the rhythmic structure which runs right through the fourteen chapters. The number of steps in different letters varies because of differences in the complexity of the scaling system which has been mimicked by the mathematical model.

Prime patterns in each of the Pauline epistles

Romans 1-14 forms the prime pattern and represents the material prepared and dictated, possibly in one operation. Strings of questions have to be grouped in accordance with the scale of the context. (This is also necessary to a lesser extent in the Corinthian letters and Gal.) Chapter 15 is an added piece with a greater average sentence length than the closing part of Chapter 14. Chapter 16 contains greetings with an appropriately low average sentence length.

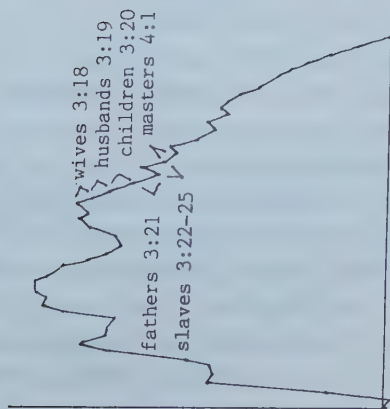
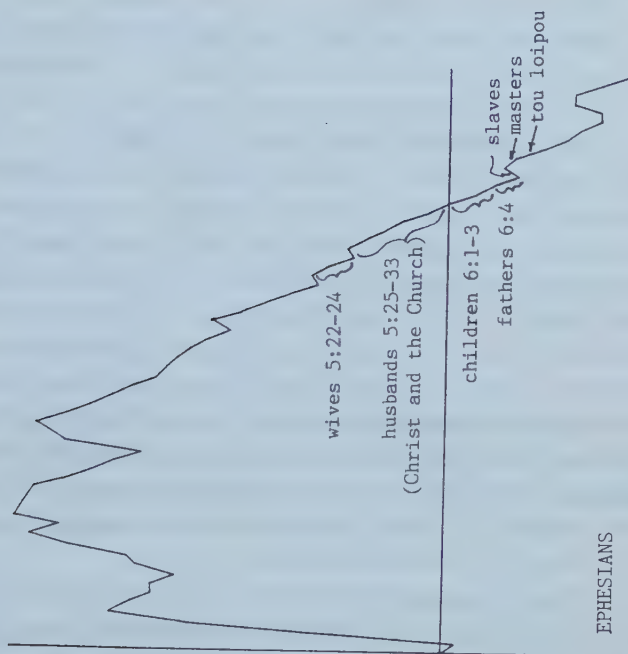
1 Cor. 1-6 form a prime pattern. The rest of 1 Cor. consists of small topics with a pattern to each. The prime pattern has the characteristic skewed symmetry, hinge point etc.

2 Cor. 1-9 show small topics with a pattern to each. A fragment has been inserted at 6:14-7:1. The prime pattern is 2 Cor. 10:1-12:19a. One or two sentences are missing from the beginning; otherwise this pattern forms a complete epistle. Chapter 13 is an afterthought.

Gal.1:1-5:15 is a prime pattern, the remainder being afterthoughts. The hinge in the graph falls precisely at the change from Law to Faith.

Ephesians 1:1-5:33 provides the prime pattern. This ends with the grand vision of Christ and the Church. To this, sundry afterthoughts are added in which Paul gives further advice to various classes of people, ending with the passage on the armour of God. (Note comparison with Col. below.)

Phil. consists entirely of a prime pattern with the most sophisticated layered scaling system. The first τὸ λοιπὸν marker lies in the notch of the graph. The second τὸ λοιπὸν lies in another notch in the centre of section B. Section B on its own replicates the features of the whole epistle. The two occurrences of “finally” are



by no means random, but are tied in a very precise scaling relationship.

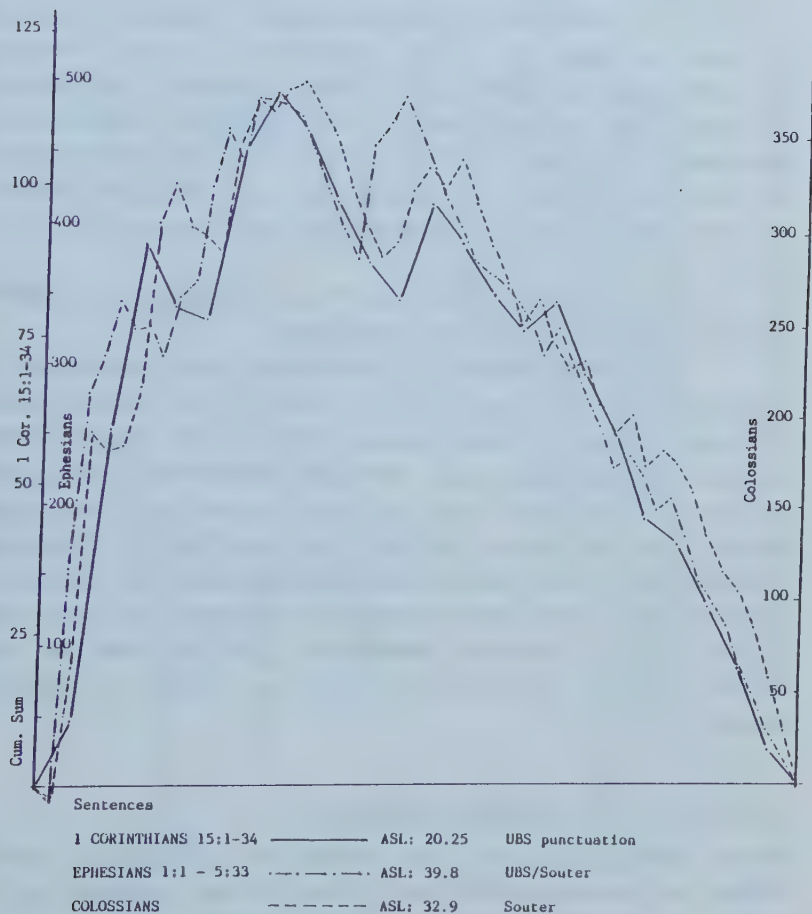
Col. consists entirely of a prime pattern. The advice to various classes of people all falls well within the pattern, which is not the case in Eph. This is shown on page 33. This suggests that Eph. is the prior epistle, ending with the vision of Christ and the Church. The afterthought added advice to further groups, requiring a further mention of fathers. In Col., however, the material has been recast; the vision of Christ and the Church has been dropped, and all the advice grouped together within the body of the prime material. The similarities between Eph. and Col. can be seen when sentence sequence graphs of the prime patterns are superimposed on a common base. On page 35 they are compared also with a tiny prime pattern from 1 Cor. 15:1-34 which is the passage on resurrection. This last passage appears to represent a topic which has been well thought through and stored in the memory, and has been reproduced in individual prime pattern form amongst other topics. These three are very different in scale, size and average sentence length, but display the common Pauline features.

1 Thess. appears to be a development of the simplest form, consisting of two contrasting sections with different average sentence lengths. There is insufficient contrast to allow the more sophisticated scaling forms to develop. *Λοιπὸν οὖν* marks the change of scale.

2 Thess. is dominated by the huge second sentence which is a rogue. Nevertheless, the skewed symmetry is present and the *τὸ λοιπὸν* marker lies in the expected position.

1 Timothy and Titus both show signs of disturbance. In each case this is traced to the passages concerning the qualities required in bishops, and in the latter epistle to some additional verses regarding Cretans. The prime pattern in 1 Tim. is from 1:1 to 5:7 with 3:1-16 omitted and is followed by afterthoughts. In Titus, the bishops passage (1:7-9) and the Cretans passage (1:12-16) should be omitted. In each case typical scaling patterns are thus restored.

2 Timothy is also disturbed. The passage from 1:15-2:7 concerning Phygelus, Hermogenes and Onesiphorus, and the following verses giving advice to Timothy, sit better with greetings at the end of the letter. Placing that material after 4:5 restores the



symmetry and gives a close likeness to the adjusted version of 1 Timothy.

Philemon provides a tiny Level 1 pattern with the change of scale falling precisely on the critical verse at v.17.

Classification of the Pauline epistles

A new way of classifying the Pauline material is suggested, and this is shown on page 37. The small topics in the Corinthian correspondence are separated from the remainder of the material. The rest of the material consists largely of prime patterns with occasional afterthoughts. 2 Cor. 6:14-7:1 is an isolated fragment. The bishops and Cretan passages appear to be insertions, possibly marginal notes which through time have been incorporated in the text.

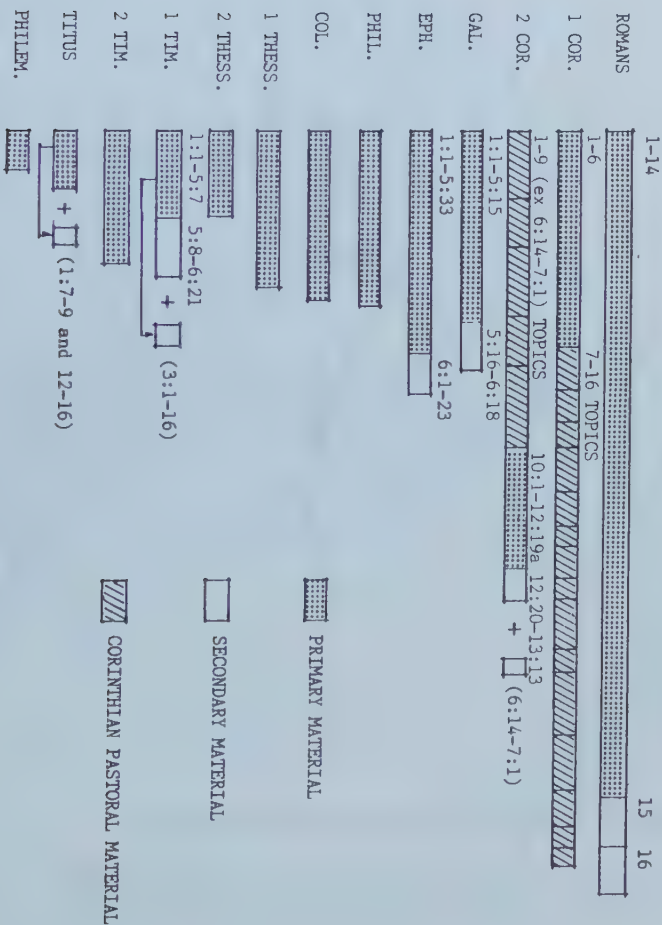
Prime patterns account for 67% of the entire text, or 88% if the small Corinthian topics are not included.

The striking rhythmic nature of these prime patterns may be appreciated by comparing a montage of all the prime patterns (page 38) with a montage of the sequence graphs of the twelve forensic speeches of Isaeus (page 39). Note the disposition of the graphs relative to the base line. Isaeus may begin a speech with shorter than average sentences (graph falls below the base line) or with longer than average sentences (graph rises above the base line). The prime patterns of all thirteen Pauline epistles are consistent in form, though showing varying degrees of complexity. They all show the same skewed symmetry, and the hinge points are seen to lie along the central axis.

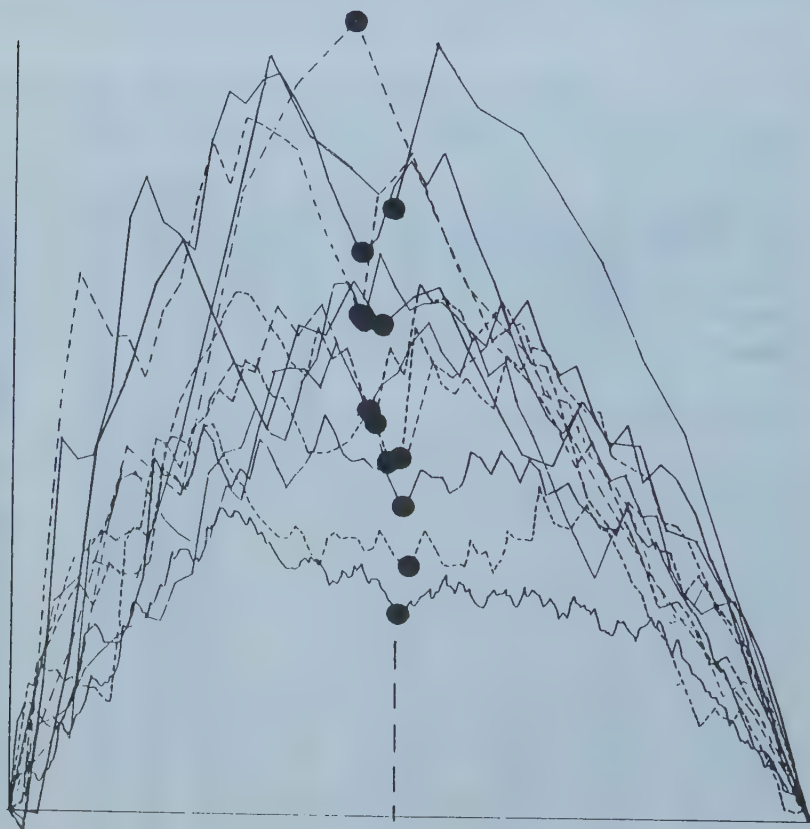
Origin of the prime pattern

Several possibilities have been explored: the influence of modern editors in punctuating the ancient texts; of the researcher in his interpretation of the punctuation; the possible use of conventional epistolary forms; the part the secretary must have played in the writing of the epistles; the theory that a school of Paulinists were responsible for the writing of disputed epistles; and lastly, the

CLASSIFICATION OF THE PAULINE TEXTS



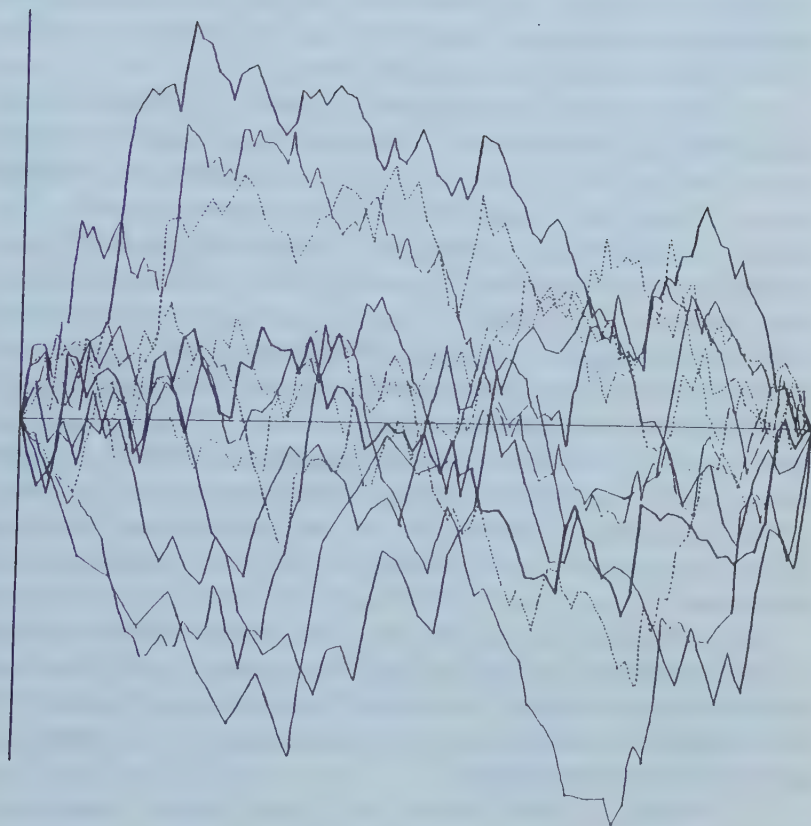
SENTENCE SEQUENCE GRAPHS



COMPARISON OF PAULINE PRIME PATTERNS

Prime patterns account for 67% of the Pauline epistles
or 88% if the small Corinthian topics are not included.

● PRIMARY HINGE POINTS



TWELVE SPEECHES OF ISAEUS

COMPARISON OF CUMULATIVE SUM CHARTS OF SENTENCE SEQUENCES

possibility that the epistles come from the hand or from the mind of a single author.

There is no indication that prime patterns of the Pauline type are to be found in any of the catholic epistles, in the letters of Ignatius or the speeches of Isaeus, or in the writings of Isocrates. If the patterns were due to punctuation they might be expected to appear in non-epistolary writings, but no such patterns with the Pauline characteristics have as yet been found.

Nor can they be attributed to the manipulation of the punctuation by the researcher. The texts used were UBS3 and Souter which agree to a considerable extent regarding the principal stops. Where one interpretation has been favoured, it has the backing of reputable scholarship. At first sight there appears to be no escape from the problem of grouping strings of questions, but a check was made by grouping these mechanically according to the scale of the immediate context and this produced graphs which corresponded in their essential features to those prepared by grouping strings according to content and syntax. The mathematical model in no way creates patterns; it simply mimics the features found in the Eph./Philem. group. The fact that the graphs of the Ro./Gal. group correspond to other levels of the model shows that the difference between the groups is one of degrees of complexity and not of kind.

A study of epistolary forms and literary devices such as analogy, chiasmus, parallelisms, lists, letter types etc. and oratorical devices such as paranesis, diatribe and oration showed that none of these elements occurred with sufficient regularity and extent to account for the prime patterns.

It must be asked whether the Pauline epistles themselves provide a common epistolary form which might be detected and used by later pseudonymous writers. The structure of the A and B sections, which gives rise to skewed symmetry around the central axis and hinge point, is on occasion related to the combination of theological sections and ethical sections. But this is not always the case; some epistles do not have that division, yet retain the form. The astonishingly regular positioning of the LOIPON markers is not a feature that a secretary or a later imitator would detect.

Barr, Scale and the Pauline Epistles *IBS* 17, January 1995

The consistency of the rhythms in the epistles results in changes of scale occurring at specific points and within certain limits. In the case of the simple Level 1 epistles, 1 Thess. and Philem., a pseudonymous writer would have to reduce the scale and the average sentence length abruptly to a lower level at precisely 59%-60% of the way through the text. In the Level 3-4 group, the primary hinges in Eph., Col. and 1 Tim. lie within the 59%-62% range. In the Level 5-6 group, the hinges in Ro. 1-14, 1 Cor. 1-6, 2 Cor. 10-12:19a, Gal. 1:1-5:15, Phil., and 2 Tim. all lie within the 55%-60% range. On the fringe lie 2 Thess. and Titus both with primary hinges at 67%.

Those epistles which clearly show secondary hinges provide another demanding parameter. The secondary hinges in Ro. 1-14, Gal., Phil. and 2 Tim. all lie between 81%-85% from the beginning of the text.

The percentages indicating the position of scale changes are independent of punctuation and do not depend on interpretations of the text by modern editors. The hinge points are related to identifiable but different changes of genre in different epistles. It is inconceivable that a pseudonymous writer could meet these criteria, and indeed these features have not as yet been found in any works outwith the Paulines. No explanation has been found to account for these consistent patterns other than that they reflect an extraordinary sense of rhythm which is found only in the Pauline epistles. Whatever difficulties it presents to New Testament scholarship, the pattern of scale changes points to the very strong possibility that the prime patterns in the thirteen Pauline epistles reflect the rhythmic sense of one extraordinary writer.

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Book Reviews *IBS* 17, January 1995

R. Albertz, *A History of Israelite Religion in the Old Testament Period I: From the Beginnings to the End of the Exile*, London SCM, 1994, 0 334 02553 2, £20 pb.

This book, a translation by John Bowden of the German edition (1992), is the first of two volumes, which together aim to cover the Religion of Israel up to the Hellenistic period. As a programme, it argues the case for the discipline of 'History of Religion' (in contrast to OT Theology) as the most effective means of bridging the gap between technical study of the biblical text and the use of the OT in the Church. In addition, it seeks to incorporate a number of contemporary concerns into the enterprise, notably sociological insights into OT interpretation, and an awareness of comparative religion. Its view of the history of religion, therefore, is rather comprehensive, no mere development of ideas, but a consideration of the processes of history on a broad basis.

The book revisits the whole gamut of issues in OT religion, from origins and pre-state religion, through the monarchy with the theological controversies of the eighth century culminating in Hezekiah's reform, and finally the deuteronomic reform and its later repercussions. It is impossible to address all the issues raised. The following are of particular importance.

Throughout, Albertz highlights the sociological dimension of the story he unfolds. On patriarchal religion he rejects the old dichotomy between nomadic and sedentary, in line with modern thinking. However, the often-noticed fact that patriarchal religion lacks the element of Holy War that characterizes later Yahweh religion is explained in terms of the powerlessness experienced by 'itinerant groups...in solitary regions or foreign lands' (p. 35). The original distinction between EI religion and Yahweh religion is that the former was at home in family piety, while the latter is essentially the religion of the state (p. 32). Patriarchal religion is further characterized as pre-cultic, again so as to distinguish it from Yahweh religion (p. 39). This distinction between family and state piety is built into a thesis which pervades the work, and which climaxes in a synthesis between the two which is only finally achieved by the

deuteronomic movement's integration of the topic of the exodus into family piety.

If this thesis can be sustained, it is a significant contribution to the subject. I think it is weak at certain points. Albertz claims: 'Whether the early Israelite families worshipped El-Shaddai or El-Otam or another El, as a family god this god had little more in common with the great god of heaven in the Ugaritic pantheon than the name' (p. 32). But this claims too much. On his own view, the assimilation of Canaanite motifs by the Zion theology involves an assimilation of the features of El, the high god (pp.132-135). There is no clear rationale for the distinction he makes between the one understanding of El and the other. His concept of cultic religion, too, is wanting, tied by definition to the apparatus of the state, and contrasted in principle with family piety. This underplays the deep relationship between religion and society in Israel and among other ancient peoples, not to mention the ubiquity and power of ideas of holiness (now penetratingly treated by P. P. Jenson, *Graded Holiness*, Sheffield, JSOTS,1992). Finally the thesis that Deuteronomy first integrates family piety with the exodus tradition depends on a theory about the origin and nature of that book, which is itself questionable.

Albertz's reconstruction of the events leading up to and beyond the reform of Hosiah is a centrepiece of the book, and makes a cogent, coherent case. Theological controversy begins in Israel in the eighth century with the prophets of that time, and issued - with particular influence from Hosea - in Hezekiah's reform, at whose centre is the Book of the Covenant (BC: Exod 21-23). The association of BC with this reform shows that it was not merely cultic but also social. Hezekiah's efforts had less success than Josiah's, however, which is the culmination of the trend to reform. The Reform movement was an alliance of disparate interests, priestly and secular, united in the supreme court of Jerusalem. It was a nationalist movement, but one which addressed itself to the Israelite people as a whole, according to its traditional social structure, and making its appeal typically to the *pater familias*. It was therefore a synthesis of somewhat contradictory forces: the centralizing impetus which focused the new order on king and cult in Jerusalem, thus

challenging features of the old order, nevertheless compromised with it in both these connections, the king being deprived of the trappings of Ancient Near Eastern monarchy, and the cult of the mythological symbolism of Zion theology.

The Reform collapsed with the death of Josiah and the increasing threats to the vulnerable state from the ascendant Babylon. Its uneasy compromise fell apart, with the Jerusalem priesthood reasserting the Jerusalem theology (as seen in Jer 7:4), and an anti-nationalist party finding a focus in the family of Shaphan and in Jeremiah and Ezekiel. Jeremiah in particular presents a critique of the Reform as it has developed, having lost confidence in its 'top-down' character. Opposition to him from the nationalists is said to be reflected in the incorporation of the Isaianic Jerusalem tradition in II Kings 18ff., which aims to allay fears of a final Babylonian victory.

The thesis has elements in its favour. The contrast between the books of Kings and Jeremiah is a persuasive counter to the frequent failure to distinguish carefully between the stances of the two books, and accounts well for the neglect of Jeremiah in Kings and the coolness to the Reform in Jeremiah. The account of Deuteronomy as a real social programme, rather than a hopeless Utopia (Peritt), is also well based. The thesis is marred, however, by its adherence to positions which are at least uncertain and at worst untenable. The association of BC with Hezekiah - which becomes part of the argument for the Josianic context of the deuteronomic reform - is fragile. Albertz is over-confident in his assertion (following Perlitt) that 'it is quite certain that the religious idea of the covenant in Israel is a Deuteronomic innovation' (p. 229). The deuteronomic covenant is thus seen as the instrument which brought about the syntheses referred to above. Yet there is uneasiness with this position in the book itself. Albertz curiously contradicts his own earlier usage when writing about the period of the tribal league, where he assumes the existence of a 'covenant', 74). E. W. Nicholson's general agreement with Perlitt on this issue, yet his discovery of the covenantal idea in Hosea (contra Perlitt; *God and His People*, Oxford, 1986), represents a similar hesitation between the fully-fledged reductionist view of covenant and indications in the

OT to the contrary. Albertz's assent to the mainstream of criticism at this point runs counter to his rather more conservative instinct, which in fact dominates his reconstruction of the early period. The king-law, an important element in the synthesis, in fact needs no explanation in terms of deuteronomic compromise, but is perfectly explicable in the context of early Israelite hesitations about the introduction of Canaanite kingship in Israel.

The other point at which his account of the Reform is weak is in his acceptance of the position promoted by von Rad and taken further by Weinfeld, Mettinger and others, according to which Deuteronomy represents a demythologization of older 'sacral' religious conceptions. As I. Wilson has shown convincingly (*The Divine Presence in Deuteronomy*, SBL Diss, forthcoming), the 'name'-theology does not compromise the real presence of Yahweh at the sanctuary. The truth about Deuteronomy in relation to P is more complex than has been supposed in needlessly polarizing approaches to the literature.

The synthesis of Albertz is therefore a mix of cogent argument and the repetition of well-worn axioms which need greater examination than he has been able to give them. Perhaps this is true of the whole work. It would be remarkable if an enterprise of such scope were fresh and persuasive on everything it touched, and this book does not achieve that. Nevertheless, it is a landmark in the study of the religion of the OT, and will become a point of reference for future research.

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Oxford
26/11/1994

Bernard Palmer, *Reverend Rebels: Five Victorian Clerics and their Fight against Authority*, Darton, Longman and Todd. 1993. £14.95

These clerics exasperated their bishops and disturbed the Church of England. They were all influenced by the Oxford

Movement. While they held they were faithful to the Book of Common Prayer, they adopted some of the features of Roman Catholic belief and practice. This caused a sharp reaction at a time when Protestants were disturbed by the claims of the Papacy in its doctrines about the Virgin Mary and Papal Infallibility. The Church Association was formed to counteract the influence of the Church of Rome; it carried on an agitation against innovators in the Church of England, disturbed their services, took them to court and secured verdicts against the offenders who often had gone far beyond what Cranmer or the current practice in the Church of England allowed. Some of these rebels were also fervent evangelical preachers who led many to decide to follow Christ; they were also men of great self-discipline who gave themselves unsparingly to relieving the squalor of many in the slums where they laboured.

The story of these rebels is written by Bernard Palmer, a former editor of the *Church Times*; he finds much of his material in its pages.

Archdeacon Denison was the faithful rector of Brent for over fifty years; he dominated the parish, cared for the people and secured a clean water supply for the village. He had connections in high places in Church and State; they were able help him. Nevertheless he waged constant wars with the leaders of the Church over his stress upon the regular use of the Athanasian Creed with its damnatory clauses, upon the Church's control of education, upon the doctrine of baptismal regeneration, and upon other issues. As examining chaplain for his bishop he resented any query about his judgement on candidates for ordination. However, unlike many other rebels, he was able to keep his position in the Church.

Alexander Mackonochie was a Scot who pioneered the building up of a new parish in one of the poorer parts of London. He fashioned it according to his own pattern of zealous preaching, sacrificial sympathy for the poor, and lavish vestments and ceremonial in worship; he claimed that the colour and sound were not only means of conveying a sense of the glory of God but also of bringing some belief into the drab lives of the people. This, however, led to riots and abuse within his church; these were fostered by the Church Association. This society collected evidence against him,

took him to the Courts of Law and eventually secured his removal from the parish. When he died, his funeral was marked by a procession through London streets which were lined by hundreds, many of them very poor, who were mourning a faithful friend.

Arthur Tooth was rector of Hatcham, a market garden area near London; there were in the area many poor whom he befriended. He inherited a run-down parish and a neglected church. His care for the poor and his eager preaching brought renewed life and large congregations. His ceremonial practices also incurred much hostility from outside the parish and he too was brought before the Courts of Law and he was sentenced to prison where he spent one month. He was forced out of his church; he lived for a further fifty-two years running a school for orphan boys and a home for drunkards.

Robert Dolling was born at Maralin in Ulster; he came from a landed family whose name is remembered in the village of Dollingstown. He ministered for ten years in a Portsmouth slum. He preached splendid evangelical sermons; he gave himself day by day to helping the poor; he roused the wrath, not only of those who objected to his elaborate forms of worship, but also of the slum landholders whose exorbitant rents he openly condemned, of the brothel keepers and the publicans who claimed he was ruining their trade. In his temperance agitation, his main ally was a Baptist minister. However, it was his critics in church matters who forced him to offer his resignation to his bishop. The people in the parish were angry at the loss of such a friend. His remaining years were more or less in the wilderness. Yet, he was revered as 'the saint of the slums' and when he died the bishop of London said that when everybody had given a man up Dolling would take him in.

Joseph Leycester Lyne, known as Father Ignatius, was the most unusual of the five. He had a magnetic gift of drawing thousands to hear his sermons on the one theme, 'Jesus only'. At the same time, he had hopes of establishing a monastic order in the Church of England; his most noted attempt was at Llanthony amid the hills of South Wales. He drew many devotees whom he dragooned by an iron discipline beyond most human beings. His movement faded away and all that remains is an annual service at Llanthony attended by those who wish to keep his memory alive.

This is a fascinating and moving record of men who were moved by devotion to Jesus and yet displayed this loyalty in ways which had little Biblical basis and which were certainly calculated to rouse the wrath of many Protestant people and also to present their bishops with perplexing problems; in many ways, these men had a zeal for the Gospel which the Church of England could ill-afford to lose, but they also had beliefs and practices which were difficult to contain in a Church which had a fixed order and liturgy.

When we read the way they were harassed by the Protestant Church Association, it is salutary to compare the ways by which in our day some Anglo-Catholic societies have harassed those who have supported the ordination of women.

R. Buick Knox.